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בטח בה׳ ועשה טוב "Trust to God, and do what is right." Psalms.

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THE CHANGE OF MINISTRY—WILL IT AFFECT US?

WITH a change of ministry, and its concomitant circumstance—a turn about in the system of government—the position of our civil and religious liberties, as Jews, is intimately bound up. It is said, that "hope deferred sickens the heart;" and surely if any portion of Her Majesty's subjects has had to drink cupfuls of such experience, it is the Queen's Jewish subjects. For six long years have the Jews, in the person of the assertor of their rights—the thrice-elected representative of the City of London, Baron Lionel de Rothschild—been anxiously looking forward for the arrival of that "good time" which should place them on a rightful equality with all other British subjects; but as often as we were about to taste the sweet spring of liberty, so often were we disappointed, and still are we compelled to drink of the bitter waters of religious disqualification.

It is true, that during some five years, at least, the avowed friend to the Jewish cause, **Lord John Russell**, was in power as Premier. It is true, that during that period, from causes which may never be explained, Lord John Russell failed to redeem his plighted faith to see his colleague, Baron Rothschild—and consequently, through the Baron, his brethren—enjoying and in the possession of their just privileges. It is true, that at times men's minds began to waver as to the honesty of Lord John Russell, in respect to his sincerity in the cause of Jewish freedom: but we must be generous; and, with such feelings guiding our thoughts, we may safely come to the conclusion that Lord John Russell was beset with difficulties in the case too formidable to be for the time surmounted. Lord John descended from power; and our high aspirations for liberty in its fullest sense seemed to be doomed to a long night of hopelessness. Circumstances have again changed; Lord John Russell is again in office under the administration of the Earl of Aberdeen, and, in addition to that of foreign minister, he holds the important position of leader of the House of Commons.

In his address to the electors of the City of London, Lord John Russell gives us hope that the solution of the Jewish question is not far distant. In that document, the noble Lord says, "Now, as then, I am prepared to attempt the relief of that portion of our fellow-citizens who are still excluded by their religious belief from political privileges. I entertain a sanguine hope of success in that endeavour.

"By joining the administration of Lord Aberdeen, I believe that I shall best promote the cause to which my political life has been devoted—that of rational and enlightened progress."

In seriously scanning the above portions of Lord John Russell's address, we consider we are justified in declaring our opinion to be, that the noble lord is sincere in his desire to place the Jews on a perfect equality with every other religious portion of the British empire. We therefore tender the noble lord our continued confidence.

If we turn to the House of Lords on Monday last, and to the ministerial explanations of the head of the new ministry, the Earl of Aberdeen, we fancy we can see, glimmering in the distance, the hope of other and better days for our brethren; for the noble earl speaks of his government being based on an "enlightened progress;" and that only can be considered as an enlightened system of progression which shall enfold within the circle of the constitution every British subject, whatever may be his religious convictions. In the liberal principles of Lord Palmerston, Sir William Molesworth, and other tried friends of the great cause of civil and religious liberty, we also discern hope for the future.

But it is not prudent that we stand still, like the waggoner in the fable, who, instead of putting his own shoulder to the wheel, called on Jupiter for assistance. "No," replied Jupiter; "put your *own* shoulder to the wheel first, and then call on me for help." No, we must no longer act the part of the silly waggoner; we *must* put our own shoulder to the wheel. We must strengthen the hands of our advocates and friends; we must prove to them and to our fellow-subjects, that with us the cry for civil and religious freedom is not an empty sound, but that it has sunk deeply into our hearts and minds. We must shew that we desire that justice be done us in common with all. To prove this, we must agitate and meet, and place the catalogue of our wrongs before our fellow Christian citizens. Supineness, listlessness, apathy, will no longer serve our cause. If we wish to be freemen—if we wish to sup at freedom's feast, we must be up and stirring. With energy we *may* succeed; with listlessness, *never*. Again and again, therefore, do we call upon our brethren to be up and stirring. Time flies, and if we do not soon awake, the present session will have passed away, and we alone, of all Her Majesty's subjects, shall be doomed to remain and suffer under a disgraceful religious disqualification. *Let us then be wise, and act in time.*

MANNERS AND CUSTOMS OF THE ANCIENT JEWS.

SOWING AND HARVEST.

IN Exod. ix. 31, 32, various crops grown in Egypt are mentioned. Isaiah (xxviii. 25) speaks of several sorts of grain which were sown by the Jews. Gen. xxvi. 12 states how plentiful a harvest Isaac reaped, even a hundredfold what he had sown. In Egypt there is a sort of wheat that bears several ears upon one stalk, as described by Pharaoh in relating his dream (Gen. xli. 5), and produces very plentifully. Some persons have tried to grow this wheat in England, but our climate and soil do not well suit it. Three months after the sowing the corn the harvest usually began, and in four months was at its height. The barley harvest was the first (2 Sam. xxi. 9); that began about the time of the Passover, and the wheat harvest about the time of Pentecost. They used sickles to cut the corn, as we do now (see Joel iii. 13; Deut. xvi. 9; and several other texts. They bound up the corn in sheaves (Gen. xxxvii. 7; Deut. xxiv. 19; Ruth ii. 15), and then piled them in shocks (Judg. xv. 5). As corn and other sorts of grain are the produce of the ground, and not made by the contrivance of man, there has been less alteration in the methods of cultivation than in the process of arts and manufactures.

In the second chapter of Ruth, may be read a very beautiful and particular account of the way in which the harvest was managed in Judea. There was an overseer set over the reapers (verse 5), and women were employed in the harvest-field as well as men (verse 8).

The refreshment for the reapers while they were at work in the field was only bread and parched corn; their drink was water, with vinegar, or a weak sort of wine, mixed with it, which is very refreshing, as Dr. Carke found when travelling in those hot countries. At the end of harvest, there was great rejoicing and a feast (Psa. cxxvi. 6; Isa. ix. 3; xvi. 9, 10). These feasts were usual on other occasions, such as sheep-shearing (1 Sam. xxv. 36; 2 Sam. xiii. 23). From the account of Nabal's preparations, it is plain that large quantities of all sorts of provisions were got ready. The corn was carried home, sometimes on men's shoulders, sometimes on the backs of cattle, and sometimes in a wagon or cart (Amos. ii. 13). It was then piled up in stacks (Exod. xxii. 6) or in barns. The reapers in Egypt cut off the ears of corn, and left the stubble standing; this supplied the Israelites (Exod. v. 12), with straw for bricks.

The poor were allowed to glean, for the owners were forbidden to strip the field quite bare; some was to be left "for the poor and the stranger" (Lev. xxiii. 22): this also reminds us of Ruth. It seems unkind to object to poor people gleaning, if those who are allowed to do so are honest, and do not attempt to take any except what is fallen.

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After the corn is brought home, the next thing is to thresh out the grain. This was done in different ways; sometimes by horses (Isa. xxviii. 28), or by drawing the wheels of a cart over the corn: but more frequently by oxen, which are mentioned by Hosea (x. 11); and by Moses (Deut. xxv. 4), where it is particularly said, that the mouth of the ox that treadeth out the corn is not to be muzzled to prevent him from eating. Travellers observe this at the present day, though the oxen are muzzled when employed in other things. The horses and oxen either trod out the corn with their feet, or dragged large stones or heavy pieces of wood, or the carriage already mentioned, backwards and forwards. This method was used by other ancient nations; it is mentioned by Homer; and is still practised in the East. The most simple and usual way probably was, by beating the corn with a flail or staff (see Isa. xxviii. 27). Thus Gideon (Judg. vi. 11), and Araunah, or Ornan, and his sons (1 Chron. xxi. 20).

The floors, or places where the corn was threshed, are mentioned several times: that of Araunah was the place where Solomon's temple was afterwards built. At the floor of Atad, Joseph mourned for Jacob (Gen. l. 10). These floors were made with some expense and trouble; they were carefully levelled, and covered at the top, but open at the sides in the day time, to let the wind blow away the chaff; to which the destruction of the wicked is compared (Psalm i. 4). They were shut up or guarded at night to preserve the corn from being stolen. The grain was winnowed, or separated from the chaff, by turning it over with a shovel, using a fan to blow away the chaff (Isaiah xxx. 24).

During the last fifty years, machines for threshing and other purposes have been invented, which differ from the more simple methods formerly used in England; but, till that time, the methods of cultivating the ground, preparing the corn for the mill, and the agricultural implements, were nearly the same as those mentioned in the Bible. The carts and implements used by the Saxons were like those represented in ancient drawings.

When the grain was threshed out, it was stored in buildings called garners, or granaries (Psalm cxliv. 13; Joel i. 17). Sometimes the quantity of grain thus laid up was very great: in 1 Chron. xxvii. 25 it is recorded, that David had store-houses in the fields, in the cities, and in the villages, and in the castles. Pharaoh's treasure cities (Exod. i. 11) were places of this sort. The quantity laid up by Joseph must have been vast indeed, for it supplied the Egyptians and other nations for several years (Gen. xli. 54—57; xlvii).

Sometimes the grain was buried in pits in the fields, both to preserve and to keep it from being found by enemies (see Jer. xli. 8). This is still practised in eastern countries.

When the corn was threshed, it was either dried to make parched corn, or ground into flour to make bread. The first is mentioned, Lev. xxiii. 14; 1 Sam. xvii. 17; xxv. 18; and as brought by Barzillai for David's army (2 Sam. xvii. 28). Being ready for food without other preparation, it was suited for such an occasion. Sometimes corn was parched or dried to make it more fit to grind.

The corn was not ground in large wind or water-mills, but in small hand-mills, or pounded in mortars; and each family ground for itself. There were also mills in prisons, at which the prisoners ground, as Samson did (Judg. xvi. 21; and see Lam. v. 13). The prophet Isaiah (xlvii. 2) speaks of grinding as the work of a slave. Although it was a laborious work, the people employed used to sing at it; this is alluded to where the sound of the mill is mentioned, as in Jer. xxv. 10, and in Eccl. xii. 4.

ON THE STUDY OF THE HEBREW LANGUAGE.

By the late Michael Josephs.

(*Continued from page* 90.)

אחר ; מהמה ; בוש

These verbs are rendered, in English, "to delay, tarry, defer, and linger." The learned author of גן נעול[1] defines the Hebrew verbs thus: אחר, he says, signifies "a delay from choice;" מהמה "a delay from accident;" and בוש "a delay from bashfulness." With humble deference to such great authority on most topics, we may attempt to intimate that this classification does not well accord, unless in a very constrained sense, with the various passages in which these verbs occur. We may, therefore, venture to define them in the following manner: אחר, from the preposition אחר, "after," denotes "a delay from a want of punctuality," the action not having been performed in due time, although accomplished soon afterwards; and אחר can be rendered, "to defer or put off." "When thou makest a vow, לא תאחר thou shalt not *defer* paying it" (Deut. xxiii. 21). ולא־אחר הנער "And the young man did *defer* doing the thing" (Gen. xxxiv. 19). Again: in his prayer, Daniel said, "Hearken, O Lord! do, אל־תאחר and *defer* not" (Daniel ix. 19). All these, and many others, are expressive of the same meaning as that which is here denoted.

מהמה, found only in the hithpael התמהמה, is composed of the interrogative pronoun מה "what," which is here repeated, or doubled, to express a delay from hesitation or want of determination. This repetition מה־מה is very common in Hebrew words, expressive of a want of order and regularity: as בלבל, from בלל, "to confuse, confound;" סכסך, from סכך, "to entangle." And in nouns we say, אספסוף, from אסף, "a mixed or heterogeneous multitude;" הפכפך, from הפך, "a changeling, one who is undetermined in his opinions."

This mode of repeating words is not uncommon in the English language; as *riff-raff, pell-mell, zig-zag*, etc., all expressive of a want of regularity and order. Thus מהמה conveys a want of determination, and is properly translated in the English Bible, "to linger." In the history of Lot it is said, ויתמהמה "He lingered" (Gen. xix. 16), not being determined whether he was to believe the warning of the angels or not. In the history of Joseph we find, כי לולא התמהמהנו "Except we had lingered" (Gen. xliii. 10). In various other places this verb expresses lingering, hesitation, etc.

בשש, in the conjugation פעל, like בוש "to be ashamed," in קל expresses the longest possible delay, etc., mostly from unexpected causes: as ויחילו עד־בוש "they tarried till they were ashamed" of waiting any longer (Judg. iii. 25): כי־בשש משה "that Moses delayed" (Ex. xxxii. 1); Moses staid too long, so the people almost despaired of his returning. This verb occurs but seldom in Scripture, and is understood in the same sense as here explained.

רחץ *and* כבס

The difference between these two verbs appears very plainly in Scripture; they signify "to wash and cleanse," with this distinction: רחץ expresses "a washing of the body or flesh in general." Thus, ורחץ בשרו "*And he shall wash his flesh* with water" (Lev. xvi. 24); ורחצת קרבו "*Thou shalt wash the inward part*" (Exod. xxix. 17). It may also be translated "to bathe;" as, "The daughter of Pharaoh went לרחץ *to bathe* on the river side" (Exod. ii. 5). Hence, רחצה "a bathing-place" (Cant. iv. 2).

But כבס applies only to "a washing of garments," and is mostly followed by בגד, לבוש, or שמלה; as, וכבס בגדיו : כבס ביין לבושו : וכבסו שמלתם. The participial noun is כובס. As, "the fuller's field" (Isaiah vii. 3); "as fuller's soap" (Mal. iii. 2). In a metaphorical sense in conveys the idea of "cleansing or purifying the heart from sin;" as, כבסני מעוני "*O cleanse me from my sins*" (Psalm li. 4); תכבסני "*Wash me*, that I may be whiter than snow" (Psalm li. 9); "For if תכבסי בנתר *thou washest thyself with nitre*, etc., thy iniquity is marked before thee" (Jer. ii. 22). This clear distinction exists between the two verbs throughout Holy Writ.

פגש *and* פגע

The principal idea of both is, "the actual meeting of two persons or objects that have been moving towards one another in a particular direction." The verb פגע, with ב, signifies generally, "to fall upon one," or "to injure one;" as, ולא יפגעו־בך "That they may not use thee ill in another field" (Ruth ii. 22): or, "to border upon; as, ופגע ביריחו "He bordered on Jericho" (Josh. xvi. 7).

There is, however, a nice distinction between these two verbs, according to the author of ירעית שלמה,[2] which is deserving of notice. פגע, he says, denotes "an accidental meeting, where there was no intention of the parties to come together, but they met by chance:" as, כי תפגע "*If thou meet* thine enemy's ox" (Exod. xxiii. 4); ויפגעו "*They met* Moses and Aaron" (Exod. v. 20). Hence is derived the noun פגע, "accident, chance, rencontre," which is cognate with the verb קרה "to meet by chance."

The verb פגע, according to the learned author, is composed of two words, פה "*here*," and נע "*to touch*." The verb פגש, which he thinks is a compound of גש and פה, expresses "a meeting by design and purpose;" namely, that the persons thus met had to accomplish a certain object or purpose. And in this sense it is cognate with the verb מצא, "to find out the object looked for or searched after." A few examples will explain this: כי יפגשך "When my brother Esau *should meet thee*" (Gen. xxxii. 17). By the context it appears that Esau went on purpose to meet Jacob; therefore פגש, and not פגע, is here used. Again: ויפגשהו "*And he met him* on the mountain of God" (Exod. iv. 27). Here, also, it appears that Aaron came expressly to meet Moses; as it is said, "And he also goeth to meet thee" (Exod. iv. 14). And, in a figurative sense, the Psalmist says, חסד־ואמת נפגשו "Mercy and truth *are met together*" (Psalm lxxxv. 14). In various other passages of Scripture we may venture to define these two verbs according to the nice distinction here stated.

ברח *and* נוס

The principal idea of these verbs is "a removal from a place of danger to a place of safety." The shades which distinguish them are these: ברח denotes "a clandestine escape," and expresses the flight at a great distance, with the probability of the party never returning again. But נוס conveys the idea of "running away from immediate danger," and may be effected openly. A few examples will suffice to explain this. When Moses fled from Pharaoh, it is said, ויברח משה "And Moses fled," etc. (Exod. ii. 15). He fled from Egypt, not to return until he heard, כי־מתו כל־האנשים "All the men are dead who sought thy life" (Exod. iv. 19). And in a figurative sense we find, ויברח כצל "And he fled like a shadow" (Job xiv. 2). This verb is often followed by the possessive ל, or the preposition אל: as, ברח לך אל "*Flee thou* to Laban my brother" (Gen. xxvii. 43). Many other instances occur. The ingenious author mentioned in the preceding article considers ברח as compounded of רוח and בא "to be at large, to come;" and the noun, in Rabbinical Hebrew, is בריחה "escape."

Of the verb נוס we have the following examples. In the history of Joseph, when he fled from Potiphar's wife, it is said, וינס "*And he fled*, and got him out," to avoid the danger of committing a crime. "And the Egyptians נסים *fled* against it" (Exod. xiv. 2), to escape the danger of the approaching sea. The person who killed another by accident is directed לנוס "*to flee* to the city of refuge" (Numb. xxxv. 15). And in a figurative sense, also, ונסו הצללים "Till the shadows *flee* away" (Cant. ii. 17): for when the sun rises the shadows retire. Again; "At thy rebuke ינוסון *they fled*" (Psalm civ. 7). Hence the noun מנוס "a protection and refuge from danger." Thus are these two verbs to be critically distinguished.

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[1] R. Naphtali Hirts Wessely.

[2] R. Salomon Pappenheim.

(*To be continued.*)

REVIEW.

THE DAYS OF BRUCE. *An Historical Romance. By* GRACE AGUILAR. London: Groombridge and Sons.

THE grave and learned theological works with which Grace Aguilar has encircled Anglo-Jewish literature, prove that this talented authoress possessed intellectual power far higher than what is required to depict scenes of domestic life, and capable of delineating characters more passionate than those which have been given to the world in her charming and pathetic home-tales. "The Days of Bruce" is an historical romance, and one of a very high order; and to the sympathising reader it must be with feelings of regret that he opens its pages, when he reflects that the mind which conceived this work is no longer with us, and that the fingers which penned its pages have mingled with the dust.

The authoress, who gained so many triumphs in describing home-scenes, has added another laurel to her posthumous fame by her admirable manner of depicting the romantic heroism and chivalry of the fourteenth century. The story is extremely interesting; the characters of the historical personages are admirably delineated; but it is chiefly to be admired for the female devotion, purity, and fortitude enshrined therein. Its tone and character partake more of the heroic devotion of Miss Porter's "Chieftains," than of the fiery heroism of Scott's heroes. The work is written with polish and enthusiasm, and the scenes of the drama, especially the coronation of Bruce by Margaret of Buchan, and the battle of Bannockburn, are admirably painted. The interest in the tale never flags, and the whole of the incidents are marked with a delicate sense of moral beauty. It is, in fact, an historical romance which may be placed in the hands of any reader, and reflects honour on the memory of its lamented authoress.

THE SONG OF SOLOMON. 'CANTICLE IX.

HE.

WITH me from the Lebanon, in gladness, to-day,
O bride! from the Lebanon, with me come away:
From Amana's height, from the snow-cover'd height
Of Shenir and Hermon, afar from delight,
From dens of the lions, from fears and alarms,
From hills of the leopards, come, come to my arms.
  Thou surely hast charm'd me, my sisterly bride!
And who shall attract me from thee, or divide?
Thou surely hast charm'd me, thou light of my sky,
With only one glance of thy love-beaming eye,
With only one turn of thy neck; for at sight
Is love, whose allurement who, who can evite?
  How sweet are thy loves, O my sisterly bride!
Who wine to compare with thy loves can provide?
And surely the scent of thy ointment 's before
The whole of the balm of the merchant in store.
  Thy lips flow in nectar, O bride, the day long:
What honey and milk are profuse on thy tongue!
And rich and replete are thy robes with perfume
As Lebanon, as Lebanon's exuberance of bloom.
  A garden that 's barr'd is my sisterly bride:
What garden like hers with delights is supplied?
A spring that is barr'd in its pureness is she,
A fountain that 's seal'd for refreshment for me.
  O garden of beauty! what shoots are like thine?
Thy shoots are pomegranates, with fruits the most fine;
The cypress and spikenard are plenteous around,
Together the spikenard and crocus abound;
The canna and cinnamon too, and with these
Are trees of lebónah, the whole of its trees;
With myrrh and with aloes, with every purfume
Of excellence, profusely, in bud or in bloom.
A fountain of gardens, a life-giving spring,
And streams from the Lebanon, is she whom I sing.

SHE.

Awake thee, awake thee, thou wind of the north,
Or stir thee, thou breeze of the south, and come forth,
And softly betimes on my garden exhale,
Its fragrance may blow, making balmy the gale.
  Let now my belovéd, who loved me at sight,
Come into his garden, with joy and delight,
And eat of his fruits of renown, nor forbear
With freedom to-day on his dainties to fare.

HE.

I into my beautiful garden am come,
My sisterly bride, in whose paths of perfume
I gladsomely gather my myrrh with my spice,
Whose price who can tell me, for love 's above price?
I eat with my honey my cream, and my wine
I copiously quaff with my milk, nor resign:
Eat, friends, drink ye on, and be drunk every one
With love, in whose banquet excess there is none.

LITERAL TRANSLATION.

HE.

With me from Lebanon,[1] bride, with me from Lebanon come[f] away: set[f] out[2] from the top of Amana,[3] from the top of Shenir[4] and Hermon, from the dens of the lions, from the mountains of the leopards. Thou hast unhearted[5] me, my sister-bride! thou hast unhearted me with a single one[6] from thine eyes, with a single turn[7] from thy necklaces. How exquisite are thy loves, my sister-bride! how exquisite are thy loves above wine, and the fragrance of thy ointments above all balms! The honey-drop[8] thy lips distil, O bride! honey and milk *are* under thy tongue; and the fragrance of thy garments *is* like the fragrance of Lebanon. A garden barred *is* my sister-bride, a spring barred, a fountain sealed. Thy shoots, O Paradise![9] *are* pomegranates, along with fruit of deliciousness: cypresses along with spikenards, the spikenard and the crocus;[10] the canna[11] and the cinnamon, along with all trees of lebónah; myrrh and aloes, along with all the chief of the balms. A fountain of gardens, a well of living water, and streams from Lebanon.

SHE.

Awake, O north wind! or come, O south! breathe forth upon my garden, its balms may flow out. Let my beloved come[f] into his garden, and eat[f] the fruit of his deliciousness.

HE.

I am come into my garden, my sister-bride. I gather[p] my myrrh along with my balm; I eat[p] my cream[12] along with my honey; I quaff[p] my wine along with my milk: eat, O friends, drink on, and be inebriated *with* loves.[13]

11 *Tebeth*, 5613. W. W.

BIRMINGHAM BENEVOLENT BOOK AND CLOTHING SOCIETY.—The annual general meeting of this useful though unassuming charity was held at the National School-room on Sunday, the 12th inst., when the following gentlemen were chosen as officers for the ensuing year:—Mr. Maurice Myers, President; Mr. Leopold Cohen, Vice-President; Rev. A. P. Mendes, Treasurer; Mr. John Phillips, Hon. Sec.; Rev. L. Chapman, Messrs. D. Friedlander, M. L. Jacob, W. Newman, P. Aaron, I. Gumpelson, L. Davis, Committee. A vote of thanks was proposed, and carried by acclamation, to the retiring President, Mr. Mosely Myers, for his valuable services in promoting the best interests of the institution during a presidency of several years, and the meeting separated.—*From a Correspondent.*

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[1] The king invites the bride to his arms, as to a place of security and enjoyment from the danger and hardship to which she had been subject among the vineyards, whither she had been sent by her brothers, apparently out of solicitude for her honour. See note to Canticle 3.

[2] The verb שור, in Hebrew, commonly means either *to look* or *contemplate*. In Arabic it signifies *to set out* as well, that is, to look away from one place to another; its evident acceptation here.

[3] In English, so capricious and arbitrary is custom, the word *Amana* is accented on the first syllable, and *Amana* on the second. See Walker's Dictionary.

[4] Shenir, rendered by the Chaldee paraphrast *snow-mount*, was the Amoritish name of Hermon, but restricted by the Israelites to a part of the range. See Deut. iii. 9, and 1 Chron. v. 23.

[5] לבב may here mean either *to heart* or *unheart*, as love does both. Plautus, in his "Cistellaria," has the word *incordiare.*

[6] That is, a single glance. Love is said to be at sight; and the king, in this distich, intimates that he became enamoured of the bride the moment he beheld her.

[7] ענק, as a verb, means, in Hebrew, *to gird* or *surround*, and in Arabic *to embrace*, by throwing the arms round the neck; also, *to excel*; hence, as a noun, *a chain*, particularly *chain of ornament*; and may also signify *a going* or *turning round*; and here evidently points out the effect on the bride's necklaces of her turning herself toward her beloved when she first saw him.

[8] נפת *honey-drop*, or rather, *dropped honey*, that is, the best, it being the best which drops of itself.

[9] The original word is here retained. The bride's charms are here descr
figurative terms, and such as are common in the East, as the following oed in
show. Feirouz, a vizier, having divorced his wife upon suspicion o xtract will
her brothers apply for redress as follows: "My lord, we rented her infidelity,
delightful garden, a terrestrial paradise; he took possessior to Feirouz a most
with high walls, and planted with the most beautiful thereof encompassed
flowers and fruit; he plucked the tender flowers trees, that bloomed with
fruit, and would now restore us this garden robbe nd fruit, devoured the finest
to render it delicious when we gave him adm d of everything that contributed

[10] כרכם understood to be the yellow sion to it."
Palestine in autumn. crocus, which overspreads the fields of

[11] קנה Latinised, and scarcely alt

[12] יער *cream*, or *the flower of mi* ered.
milk, or *milk unprepared*. The k, or *prepared milk*, as distinguished from חלב *new*
or *heave up*. Arabic word from which it is derived is יער *to ferment*

[13] He (the bridegroor
which he recommend a) compares m arried life to a wholesome and delicious feast.
series of Canticles s to the guests. And here let it be remarked, that the whole
celebrate the r are plainly compo sitions in praise of lawful marriage, and simply
each other. gard and affection e isting between a man and a woman espoused to
required t And why not? Is ot marriage ordained of God? and every man
if the H o have his own wife, an d every woman her own husband? And surely
migh oly One of Israel could s e fit to give precepts respecting marriage, He
So also see proper to inspire songs setting forth conjugal affection, and in the
ng of Solomon has done so, whatev r "mighty men of knowledge" may think
or say to the contrary; as if, for sooth, the re were no difference between a lascivious
song and a love song; and as if it were sac ilege for a man to say to his wife, or a
woman to utter to her husban d, "I love you."

"To laugh w ere want of goodn ess and of grace,
And to be grave exceeds all po wer of face."

The Jewish Chronicle.

Friday, December 31, 5613—1852.

*** *Correspondents are respectfully informed, that no notice can be taken of Communications unless they be* PRIVATELY *authenticated.*

SABBATH commences this afternoon at 30 minutes after 3 o'clock; and
NIGHT to-morrow (Saturday) at 43 minutes after 4, P.M.
Portions of Scripture שמות, Exod. i. 1 to vi. 1.
Haphtorah, Isaiah xxvii. 6 to xxviii. 14.

THE ETHICS OF THE FATHERS.

Translated from the German of Dr. L. Adler, Chief Rabbi of Hesse-Cassel.

SECTION I.—MISHNA 7.

(*Continued from page* 85.)

From this it is evident that the expression שכן רע in our Mishna stands as the counterpart of רב in the previous Mishna. The latter knowing the Torah (law), possessing the knowledge thereof, and living in accordance with its dictates, makes the law entirely his own, and himself the exponent of it; the former is his very opposite—an evil spirit, or a spirit of evil. Now as Joshua, in the former Mishna, teaches, "*Appoint* thee a teacher," רב; or, in other words, it is not enough to listen to the instruction which is given, or to receive the doctrines which are expounded, but thou must *exert thyself* in appointing thee a teacher and guide, who can teach and lead thee, and serve thee as a pattern to do that which must be done if thou wouldst at all arrive at the great end for which thou hast been created; so the present Mishna teaches, it is not sufficient that thou doest not visit any place where false doctrines or false principles are taught, but if chance should bring thee in contact with persons who practise evil, or find thee in places where dangerous principles are promoted, leave them, for the example of bad company and the influence of dangerous principles would produce an effect the contrary of that thou must be solicitous of attaining. Thou wouldst not alone fail in becoming spiritually perfect, but thou wouldst be *spiritually* corrupted. Thou wouldst not alone neglect honouring God as we ought to do, but thy actions in relation to God would be the reverse of what they ought to be, and the salutary effect of the doctrines which Joshua teaches would not only fail to be achieved, but an opposite result would take place.

2. "Associate not with the wicked."—As the first sentence of our Mishna is closely connected with that of the previous Mishna, so is this with the second, "Obtain an associate."

Thou must not alone not reject him who approaches thee with fellow-feelings to associate with thee, but thou must, moreover, endeavour to gain companions, to attract them, for thy sphere of action can only then be productive of good when thou art associated with others: thou must endeavour to stimulate others to a useful activity, and to pursue with an unerring aim the great end for which they were created. To live and act in accordance with these principles is enjoined by the apophthegm of Nitai, "Do not associate with the wicked, the godless." However important and necessary it may be to have companions with whom we can co-operate, we must be carefully guarded against associating and connecting ourselves with the vicious and wicked. Not alone shouldst thou not *select* such a one as thy companion, not alone shouldst thou not join him in the commission of *vicious* and *wicked* deeds (because by so doing thou wouldst become wicked רשע thyself), but thou must, should he seek thee and court thy companionship, avoid and reject his society. As *thou* for *good* art enjoined to seek associates, so *he* for *evil* seeketh to get accomplices; and so thou, by yielding to his importunities, wouldst not alone become wicked thyself, but wouldst, moreover, strengthen him in his vicious career, and increase thereby his power to do evil—thou wouldst become instrumental in producing the *contrary effect* of the virtuous association which the previous Mishna recommends.

This sentence seems, at first sight, quite superfluous, since it appears, by inference, to be implied in the first; because when I am enjoined to *keep aloof* from the שכן רע (evil neighbour, or the seat of evil), it is self-evident that I must not *seek* the company of the wicked (רשע), nor associate with him. Such a deduction would, however, be only superficial, c[illegible] he two sentences carry each its own moral, in the same distinction and t[illegible] made between שכן רע aud רשע. The former appellation applies to one w[illegible]ho is *wicked in mind*, a man of false principles and corrupted morals. The question is not whether he *does* wrong, whether he acts upon his false and corrupted principles, or not; thou must not, on any account, hazard h[illegible]is company, for infection—spiritual infection—would be the unavoidable con[illegible]sequence, and such would be the risk thou wouldst run. Avoid him and sh[illegible]n him, as thou wouldst avoid and shun one who is infected with the pestile[illegible]nce. The latter appellation רשע, however, designates one whose *heart* is b[illegible]ad, a man of *evil disposition*, of malicious and unprincipled *inclinations*, deba[illegible]uched *habits*, of brutal *passions*. Whether he actually commits evil actio[illegible]ns or not must also not be taken into account, provided we kn[illegible]ow that his disposition—his *heart*—is evil. Since thou knowest that hi[illegible] disposition—his heart—is evil, avoid being his companion, shun his soc[illegible]iety.[1]

This sentence contains, moreover, the following moral: in choosing thy companions and associates, do not look upon external appearances—upon riches, rank, and power—but have a care *that their hearts and inclinations are good.* Let not honours and station dazzle you in the choice of your friends, *unless the heart is also uncorrupted.* By associating with them thy heart will be corrupted likewise, and thou wilt become as bad as they are. The evil propensities in the hearts of others will kindle kindred feelings in thine own heart: "Whoso associates with the unclean will be unclean himself."

And, in the last instance, it is an injunction not to admit into thy company the man who is *confirmedly* wicked (רשע), the *hardened, consummate* sinner; but not to exclude with him the man who has done some wrong, who has sinned once, or who has not acted according to *thy* notion of what is right.

"And think not to escape punishment."—Literally, flatter not thyself that punishment will not come home to thee; or, despair not on *account* of punishment. The word יאש signifies, in Hebrew, to give a thing up,—to despair of it. In the Talmud we meet with its frequent use, particularly in connection with losses, and it means then to relinquish every hope of repossessing that which has been lost. In the present instance its sense implies a twofold meaning: doubt not *of*[2] the sure arrival of the punishment; or, do not give *thyself* up on *account*[3] of the punishment. The word פורענות, however, does not mean punishment only, but is also relatively applied as signifying the punishable and culpable act, *ergo*, the guilty and wicked (רשע); particularly one who lives, as it were, for the punishment of his fellow-men, in tormenting them, unsparingly ill-treating them, and by his own wicked career inducing them to pursue the same course.[4] This sentence, which is unmistakeably related to the third of the previous Mishna, contains, if properly scrutinised, high and important morals.

1. In the third sentence of the previous Mishna it is said, "Judge every man favourably;" think *well* of a man as long as thou art not fully convinced of his guilt; and where there exists a doubt, give him the benefit of it. We should even emulously defend the sinner; and when we can no longer doubt the existence of *sin*, we should not at once condemn *the sinner*, and consider him guilty and punishable, but give room to extenuating circumstances which might exist, or consider that he has been led into the commission of sin without premeditation or a *guilty knowledge*. Charity demands this as a duty, and it is indispensably necessary so to think if we would practise charity and benevolence.[5] To this the sentence of our present Mishna adds, however indulgently and charitably we should judge others, however cautiously and reservedly our *judgment* of others must be formed, let us not doubt *retribution*, or set aside and relinquish every thought of *punishment*. We should, as beings who are fallible and liable to err, form our opinions on the doings of others with great caution; but yet there is, and must be, retributive justice; the wrong which has been committed cannot, must not, go unpunished. And could condign punishment at the hand of man be evaded, who can escape the censure of his own conscience? who can escape the retributive justice of God?

This doctrine, however, should not make thee careless and supine, to think the world will not hastily judge, and when an accusation is brought against thee thou shalt not be condemned at once, for such a mode of reasoning would produce the opposite effect of what the Mishna intends. Thou wouldst not only cease to do good, but wouldst, on the contrary, maliciously and unfeelingly injure thy fellow-man. However forbearing we must be in our judgment upon others, we cannot and must not doubt retribution, punishment, and Divine judgment.

(*To be continued.*)

THE ESCAPE. A TALE OF 1755.

Founded on Facts:

BY GRACE AGUILAR.

"Dark lowers our fate,
And terrible the storm that gathers o'er us;
But nothing, till that latest agony
Which severs thee from nature, shall unloose
This fixed and sacred hold. In thy dark prison-house;
In the terrific face of armed law;
Yea! on the scaffold, if it needs must be,
I never will forsake thee." *Joanna Baillie.*

ABOUT the middle of the eighteenth century, the little town of Montes, situated some forty or fifty miles from Lisbon, was thrown into most unusual excitement by the magnificence attending the nuptials of Alvar Rodriguez and Almah Diaz; an excitement which the extraordinary beauty of the bride, who, though the betrothed of Alvar from her childhood, had never been seen in Montes before, of course not a little increased. The little church of Montes looked gay and glittering, for the large sums lavished by Alvar on the officiating priests, and in presents to their patron saints, had occasioned every picture, shrine, and image to blaze in uncovered gold and jewels, and the altar to be fed with the richest incense, and lighted with tapers of the finest wax, to do him honour.

The church was full; for although the bridal party did not exceed twenty, the village appeared to have emptied itself there; Alvar's munificence to all classes, on all occasions, having rendered him the universal idol, and caused the fame of that day's rejoicing to extend many miles around.

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[1] The word רשע properly designates one who is badly inclined. The root is רשע "to be restless"—ורשעים כים נגרש "the wicked ar[illegible]e like the troubled sea, w[illegible]hich cannot rest" (Isaiah lvii. 20)—and is synonymous wirh רעש "storm, tremblin[illegible]g" (a transposition of the letters of the root is verv common in Hebrew). Vide Gesen. Lehrgebäude, p. 141, § 36. Remarkable is the following passage:—

ארבעה נקראו רשעים הפושט ידו על חבירו , אף על פי שלא הכהו , והלוה ואינו משלם , ומי שיש בו עזות פנים ומי שהוא בעל מחלוקת

"Four are called wicked, vicious: [illegible]e who lifts up his hand against his neighbour to strike him, *though he strike him not;* he who borrows, and pays not back; the barefaced and shameless; and he who stirs up strife and quarrel." Vide Jalkut i. p. 230 *c*, and ii. p. 103 *b* (Pesikta).

[2] The word כן has both meanings; vide Gesenius כן and יאש.

[3] From פרע "to pay, requite."

[4] אפשר לפרש מלת פורענות על הרשע או על העונש (Abarbanel).

[5] Vide the exposition of the previous Mishna.

There was nothing remarkable in the behaviour of either bride or bridegroom, except that both were decidedly more calm than such occasions usually warrant. Nay, in the fine manly countenance of Alvar ever and anon an expression seemed to flit, that in any but so true a son of the church would have been accounted scorn. In such a one, of course, it was neither seen nor regarded, except by his bride; for at such times her eyes met his with an earnest and entreating glance, that the peculiar look was changed into a quiet tender seriousness, which re-assured her.

From the church they adjourned to the lordly mansion of Rodriguez, which, in the midst of its flowering orange and citron-trees, stood about two miles from the town.

The remainder of the day passed in festivity. The banquet, and dance, and song, both within and around the house, diversified the scene, and increased hilarity in all. By sunset, all but the immediate friends and relatives of the newly-wedded had departed. Some splendid and novel fireworks from the heights having attracted universal attention, Alvar, with his usual indulgence, gave his servants and retainers permission to join the festive crowds; liberty, to all who wished it, was given for the next two hours.

In a very brief interval the house was cleared, with the exception of a young Moor, the secretary or book-keeper of Alvar, and four or five middle-aged domestics of both sexes.

Gradually, and it appeared undesignedly, the bride and her female companions were left alone, and for the first time the beautiful face of Almah was shadowed by emotion.

" Shall I, O shall I indeed be his ?" she said, half aloud. " There are moments when our dread secret is so terrible; it seems to forbode discovery at the very moment it would be most agonising to bear."

" Hush, silly one !" was the reply of an older friend ; " discovery is not so easily or readily accomplished. The persecuted and the nameless have purchased wisdom and caution at the price of blood—learned to deceive, that they may triumph—to conceal, that they may flourish still. Almah, we are NOT to fall!"

" I know it, Inez. A superhuman agency upholds us ; we had been cast off, rooted out, plucked from the very face of the earth long since else. But there are times when human nature will shrink and tremble —when the path of deception and concealment allotted for us to tread seems fraught with danger at every turn. I know it is all folly, yet there is a dim foreboding, shadowing our fair horizon of joy as a hovering thunder-cloud. There has been suspicion, torture, death. O if my Alvar—"

" Nay, Almah ; this is childish. It is only because you are too happy, and happiness in its extent is ever pain. In good time comes your venerable guardian, to chide and silence all such foolish fancies. How many weddings have there been, and will there still be, like this ? Come, smile, love, while I re-arrange your veil."

Almah obeyed, though the smile was faint, as if the soul yet trembled in its joy. On the entrance of Gonzalos, her guardian (she was an orphan and an heiress), her veil was thrown around her, so as completely to envelop face and form. Taking his arm, and followed by all her female companions, she was hastily and silently led to a sort of ante-room or cabinet, opening, by a massive door concealed with tapestry, from the suite of rooms appropriated to the private use of the merchant and his family. There Alvar and his friends awaited her. A canopy, supported by some of the youngest males present, was held over the bride and bridegroom, as they stood facing the east. A silver salver lay at their feet, and opposite stood an aged man, with a small, richly-bound volume in his hand. It was open, and displayed letters and words of an unusual form and sound. Another of Alvar's friends stood near, holding a goblet of sacred wine; and to a third was given a slight and thin Venetian glass. After a brief and solemn pause, the old man read or rather chanted from the book he held, joined in parts by those around; and then he tasted the sacred wine, and passed it to the bride and bridegroom. Almah's veil was upraised, for her to touch the goblet with her lips, now quivering with emotion, and not permitted to fall again. And Alvar, where now was the expression of scorn and contempt that had been stamped on his bold brow and curling lip before? Gone—lost before the powerful emotion which scarcely permitted his lifting the goblet a second time to his lips. Then, taking the Venetian glass, he broke it on the salver at his feet, and the strange rites were concluded.

Yet no words of congratulation came. Drawn together in a closer knot, while Alvar folded the now almost fainting Almah to his bosom, and said, in the deep, low tones of intense feeling, " Mine, mine for ever now—mine in the sight of our God, the God of the exile and the faithful; our fate, whatever it be, henceforth is one;" the old man lifted up his clasped hands, and prayed.

" God of the nameless and homeless," he said, and it was in the same strange yet solemn-sounding language as before, " have mercy on these Thy servants, joined together in Thy Holy name, to share the lot on earth Thy will assigns them, with one heart and mind. Strengthen Thou them to keep the secret of their faith and race—to teach it to their offspring as they received it from their fathers. Pardon Thou, them and us, the deceit we do to keep holy Thy law and Thine inheritance. In the land of the persecutor, the exterminator, be Thou their shield, and save them for thy Holy name. But if discovery and its horrible consequence—imprisonment, torture, death—await them, strengthen Thou them for their endurance—to die as they would live for Thee. Father, hear us! homeless and nameless upon earth, we are Thine own !"

" Aye, strengthen me for him, my husband; turn my woman-weakness into Thy strength for him, Almighty Father," was the voiceless prayer with which Almah lifted up her pale face from her husband's bosom, where it had rested during the whole of that strange and terrible prayer; and in the calmness stealing on her throbbing heart, she read her answer.

It was some few minutes ere the excited spirits of the devoted few then present, male or female, master or servant, could subside into their wonted control. But such scenes, such feelings, were not of rare occurrence; and ere the domestics of Rodriguez returned, there was nothing either in the mansion or its inmates to denote that anything uncommon had taken place during their absence.

The Portuguese are not fond of society at any time, so that Alvar and his young bride should, after one week of festivity, live in comparative retirement, elicited no surprise. The former attended his house of business at Montes as usual; and whoever chanced to visit him at his beautiful estate, returned delighted with his entertainment and his hosts; so that, far and near, the merchant Alvar became noted alike for his munificence and the strict orthodox Catholicism in which he conducted his establishment.

And was Alvar Rodriguez indeed what he seemed? If so, what were those strange mysterious rites with which in secret he celebrated his marriage? For what were those many contrivances in his mansion, secret receptacles even from his own sitting-rooms, into which all kinds of forbidden food were conveyed from his very table, that his soul might not be polluted by disobedience? How did it so happen that one day in every year Alvar gave a general holiday—leave of absence for four and twenty hours, under some well-arranged pretence, to all save those who entreated permission to remain with him? And that on that day, Alvar, his wife, his Moorish secretary, and all those domestics who had witnessed his marriage, spent in holy fast and prayer —permitting no particle of food or drink to pass their lips from eve unto eve; or if, by any chance, the holiday could not be given, their several meals to be laid and served, yet so contriving that, while the food looked as if it had been partaken of, not a portion had they touched? That the Saturday should be passed in seeming preparation for the Sunday, in cessation from work of any kind, and in frequent prayer, was perhaps of trivial importance; but for the previous mysteries—mysteries known to Alvar, his wife, and five or six of his establishment, yet never by word or sign betrayed; how may we account for them? There may be some to whom the memory of such things, as common to their ancestors, may be yet familiar; but to by far the greater number of English readers, they are, in all probability, as incomprehensible as uncommon.

Alvar Rodriguez was a Jew. One of the many who, in Portugal and Spain, fulfilled the awful prophecy of their great lawgiver, Moses, and bowed before the imaged saints and martyrs of the Catholic, to shrine the religion of their fathers yet closer to their hearts and homes. From father to son the secret of their faith and race descended, so early and so mysteriously taught, that little children imbibed it—not alone the faith, but so effectually to conceal it, as to avert and mystify all inquisitorial questioning, long before they knew the meaning or necessity of what they learned.

How this was accomplished, how the religion of God was thus preserved in the very midst of persecution and intolerance, must ever remain a mystery, as happily for Israel, such fearful training is no longer needed. But that it did exist, that Jewish children, in the very midst of monastic and convent tuition, yet adhered to the religion of their fathers, never by word or sign betrayed the secret with which they were intrusted; and, in their turn, became husbands and fathers, conveying their solemn and dangerous inheritance to their posterity—that such things were, there are those still amongst the Hebrews of England to affirm and recall, claiming among their own ancestry, but one generation removed, those who have thus concealed and thus adhered. It was the power of God, not the power of man. Human strength had been utterly inefficient. Torture and death would long before have annihilated every remnant of Israel's devoted race. But it might not be; for God had spoken. And, as a living miracle, a lasting record of His truth, His justice, aye, and mercy, Israel was preserved in the midst of danger, in the very face of death, and will be preserved for ever.

It was no mere rejoicing ceremony, that of marriage, amongst the disguised and hidden Israelites of Portugal and Spain. They were binding themselves to preserve and propagate a persecuted faith. They were no longer its sole repositors. Did the strength of one waver, all was at an end. They were united in the sweet links of love—framing for themselves new ties, new hopes, new blessings in a rising family—all of which, at one blow, might be destroyed. They existed in an atmosphere of death, yet they lived and flourished. But so situated, it was not strange that human emotion, both in Alvar and his bride, should, on their wedding-day, have gained ascendancy; and the solemn hour which made them one in the sight of the God they worshipped, should have been fraught with a terror and a shuddering, of which Jewish lovers in free and happy England can have no knowledge.

(*To be continued.*)

What is meant by the words, " the river of Kishon swept them away" (Judg. v. 21)?—It probably means that the host of Sisera was swept away by an inundation of the river while attempting to cross it. In the rainy season, this river has its waters greatly increased by the streams from the mountains, and at that time often overflows its banks, carrying away every thing before it.—*Myers' Questions and Answers on the Bible.*

HEREFORD TOWN COUNCIL.

An adjourned meeting of the Hereford Town Council was held at the Guildhall, on Tuesday last. The Mayor being absent from indisposition, Mr. Alderman James was called to the chair. The Councillors present were Messrs. Parry, Lockett, Carless, Weaver, Stephens, George, Wall, Merrick, Hatton, jun., Ballard, Shellard, and Myer.

EMANCIPATION OF THE JEWS.

The Town-clerk stated that one of the objects for which the meeting had been adjourned was to consider upon a petition for the emancipation o the Jews.

Mr. Joseph Morgan said that, in introducing the petition which he was about to submit for their adoption, he would be as brief as possible. It was with pleasure that he acceded to the request of his excellent friend and fellow-councillor, Mr. A. Myer, by bringing the subject under the notice of the meeting; and he should have been equally ready to have advocated a similar petition for the removal of civil disabilities from Unitarians, Episcopalians, Catholics, or any other denomination of Christians, which were imposed on account of their religious opinions. If there was one principle of legislation more unsound than another, more opposed to the British constitution, and to the Christianity which, with few exceptions, we all profess in one shape or other, it was that which limited the civil liberty of the subject, set bounds to his position in society, and prescribed his admission to the Council-room or Senate of his country, on account of his religious opinions (hear, hear). This opinion he (Mr. M.) thought was in strict harmony with the sentiments of every person who took a comprehensive and Christian-like view of the subject. It was not only unjust but impious. No earthly compact had a legitimate or divinely authorised power to lay such a restriction upon the consciences of their fellow men. Take a survey of the history of Christendom, and look at our own country from the time the Conqueror landed on the shores of Hastings to the time of George III., and what did we find? Why the Jews were a proscribed, injured, traduced, vilified race, and they had from time to time experienced such conduct from professing Christians, of one denomination in particular, and had alternately endured such cruelty and hatred from those who professed to be guided by the meek and lowly Jesus, that the page of history was blackened, and the historian must blush for his country (hear, hear). The object of the petition which he was about to submit to them would be to procure a remedy for this evil. What do we see at the present day? A man of great intellectual power and high standing in society—a man of integrity, benevolence, and business habits, and a millionaire, elected by perhaps the largest and most intelligent constituency in the British empire to represent them in Parliament, excluded from the House of Commons. And for what crime? His only delinquency was that he strictly adhered to that which he believed in his conscience to be the Divine law. Could they conceive of any greater act of injustice disgracing our statute book? Was it possible that in the time of Victoria—in the middle of the 19th century—twenty years after the passing of the Reform Bill—that such an intolerant and debasing state of things should exist? Having thus brought the matter before them, he would conclude by expressing a hope that the humble example now about to be set by Hereford would be followed by every constituency and municipality in the kingdom, and that the table of the House of Commons would groan with petitions, insisting with a voice that should not be mistaken, with as real a manifestation as the cloudy pillar by day and the cloud of fire by night, that the Jews shall be placed side by side with Christians in the House of Commons. He trusted that every exertion would be continued until they had attained their crowning hope and desire of seeing the descendants of Abraham—the depositary of the Divine law and the ark, as it were—placed side by side with the disciples of Tillotson, Whitfield, Luther, Wesley, and Fox, in the British House of Parliament (hear, hear, and cheers). Mr. Morgan then moved the adoption of the petition.

The Chairman said he was not aware that he should have been called upon to occupy the chair on the present occasion, or he should have asked his friend, Mr. Morgan to have got some other gentleman to second his proposition, but it was perhaps not improper that he should do so in his present capacity. They had in this city a worthy example of the Jewish character, in their excellent friend Mr. Myer, than whom a more upright, honest, independent man could not be found. Amongst the Jews were many men of the highest respectability; and he had recently heard a Jew (Sir Moses Montefiore) praised from a Protestant pulpit in this city for his kindness and charity in relieving the wants of his brethren at Jerusalem. They all knew that Mr. Salomons was as liberal a man as the city of London could boast. He (Mr. S.) had already been made an Alderman, and would probably in a short time succeed to the civic chair. Another man favourable to the Jews entering the House of Commons was the present Chancellor of the Exchequer, who had upon all occasions asked for their admission. Those gentlemen, therefore, who supported Mr. Disraeli could not follow him in a better way than by endeavouring to remove the Jewish disabilities. He (Mr. James) hoped and trusted that when the question was brought on this session, there would be such an immense majority in its favour that Baron Rothschild would be allowed to take his place in the House of Parliament. It would be highly gratifying to see that distinction done away with for ever. He had great pleasure in seconding the motion.

Mr. Weymss could not quite approve of the petition, because he thought it was not a part of the duty of the corporation to interfere in questions of this nature, and also because he was of opinion that a Christian nation ought to be governed by a Christian Parliament. He quite agreed with what had been said as to the merits of Baron Rothschild, and it would seem ridiculous after the Chancellor of the Exchequer had expressed his opinion in favour of the measure, to deny to the constituency of London an entrance into Parliament of the member whom they had selected. So long as Jews formed part of the constituency, it was unjust to prohibit them from being representatives. The measure was so sanctioned by public opinion, that it would be absurd to oppose it. He wished to do as he would be done by, and if he lived in a Jewish country, he should certainly not like to interfere with the government of the Jews. It had been said by a high authority that the laws of this country are founded upon Christianity, and if that were the case, the laws ought to be made by a Christian legislature. With respect to Mr. Myer, he cordially approved of what had been said, and although the petition had been introduced by a worthy Christian for whom he had the highest respect, he thought Mr. Myer the more liberal of the two, for Mr. Morgan he had never seen at Church, but Mr. Myer he had (hear, hear).

Mr. Symonds would not follow Mr. Morgan through the dark ages; but he did protest against the Council being made the arena of political discussion. Their legitimate duty was confined to the administration of the affairs of the city, and discussions of this nature, having a political end and object, were only calculated to keep alive that spirit of hostility which had been roused to a great extent by the recent contested elections. He therefore hoped that the petition would be withdrawn. He entertained the highest respect for Mr. Myer, and could bear testimony to the kind and liberal spirit which characterised both his public and private life.

Mr. Myer observed that a similar petition had been sent from the Corporation of Portsmouth.

Mr. Weymss believed it had been decided that the Council had a right to interfere in matters of this description.

Mr. Morgan disclaimed that he had been actuated by any political motives whatever in bringing the subject under the notice of the meeting. He condered it an honour to stand up and defend the broad principle of not interfering with the religious views of others. Such interference was often a hollow pretext to deprive them of their liberties, and had been the conduct pursued through successive ages towards the Jews.

Mr. Weymss admitted that the Jews had been a most persecuted race.

The proposition was then put to the meeting and carried, Mr. Symonds being the only person who voted against it.

The Chairman then proposed that the petition be signed by the Mayor on behalf of the Corporation, and sent to Sir R. Price for presentation to the House of Commons, and that the hon. baronet and Col. Clifford be requested to support its prayer; and that a similar petition be sent to the House of Lords for presentation by the Right Hon. and Rev. Lord Saye and Sele.

Mr. Myer seconded the proposition. He cordially thanked the meeting for the flattering terms in which they had alluded to him, and expressed his readiness to defray any expense to which this petition might subject the Council, out of his own pocket.

Mr. Weymss thought it would be a very bad precedent if the Council were to accept Mr. Myer's very kind offer, in which the meeting generally concurred.

The proposition was then put, and carried *nem. con.*—*From the Hereford Times, Dec.* 18.

[We understand Lord Saye and Sele presented the petition to the House of Lords on Monday last.—Editor].

LINUSARIAN BENEVOLENT LOAN SOCIETY.

The seventh anniversary festival of this charity took place at the George and Vulture Tavern, Lombard-street, on Tuesday evening last, M. Castello, Esq., President, in the chair. About sixty gentlemen sat down to an excellent fish supper, etc., supplied by Messrs. L. Myers and sons, of King-street, Aldgate.

Grace having been said by Mr. Nathan Defries, and the loyal toasts given and responded to with the usual demonstrations of respect, Nathan Defries, Esq., then proposed the health of the Chief Rabbi, the Rev. Dr. Adler, and said, that Dr. Adler was too well known, both as a pious man, a scholar, and a gentleman, for him to dwell on his good qualities. His charity was unbounded, for it mattered not to Dr. Adler whether it was bestowed on a Jew, a Christian, or a Mahometan (cheers).

Mr. Gustenberg then proposed success to the institution. We are enjoying the pleasures of sociability; nevertheless sociability and charity here go hand in hand. The society was originally a dancing society. Although retaining its original name, it has changed into one of benevolence. It may not be in our nature to command success, but we may nevertheless endeavour to deserve it. The speaker then shewed, that from £96 granted as loans during the first year to sixty-six persons, it had progressed in the last year to 1206 loans, amounting to £2,168. The total amount of loans granted since its formation was 1413, and the amount granted had reached £2,270. Mr. Gustenberg concluded an eloquent address by proposing success to the Linusarian Benevolent Loan Society (applause).

A list of donations was here announced by the Hon. Secretary.

Mr. S. C. Moss said, that in all stations of society we should give honour where honour was due. To their worthy and indefatigable Chairman all honour was due. For seven long years he had devoted himself day and night to the service of the charity; and the result was the gratifying progress of the institution (cheers). He, therefore, proposed the health of the president, M. Castello, Esq.

Mr. Castello said, it was a consolation for him to hear that they considered he had done his duty. He hoped he should be always found useful to his fellow creatures (cheers). The following toasts were then given and responded to, viz.:—Messrs. A. Marks and A. Towers, Vice-Presidents; Mr. Isaac Jacobs, Treasurer; Messrs. B. Castello, N. Moody, and M. Silverston, Trustees; Mr. S. C. Tucker, Hon. Secretary; and Mr. Nathan Defries and the Committee; and after spending a happy evening the company departed at a late hour. During the course of the evening the company were entertained by the vocal abilities of Messrs. E. L. Hime, Lewis, and Baldwin. We can only say, that altogether the festival arrangements were well carried out.

THE FUTURE OF JUDAISM.

Extracted from the Journal of Dr. Frankel, Chief Rabbi of Dresden, July, 1852.

> "And I say unto you, This is my covenant with them, saith the Eternal: My spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor of thy seed's seed, from henceforth and for ever" (Isaiah xlix. 21).

Who can deny that the firm conviction of the accomplishment of the promise contained in these words of the prophet inspired by God, that the spirit (רוחי) and the doctrine (דברי) of Judaism shall not perish, that their action shall last until the most remote generations, has, in the saddest ages of moral and physical oppression, sustained the wavering hearts, given hope to those who had abandoned themselves to despair, and so fortified their internal feeling, that they could defy disdain and scorn, support tranquilly the most odious yokes, and march with calm souls to martyrdom, when fanaticism attained to this ultimate degree.

Like as Galileo, who, convinced of the truth that the earth revolves round the sun, courageously cried before his judges, "And it does move, too!" So there are ever in the thoughts of the Israelites, oppressed and tortured on account of their belief, these words, "And nevertheless, the religion which you despise so much in its professions is the *true* religion, containing the salt of the earth." The single expression "*There is a God, this God is one*;" this sentence alone is and will remain the foundation and keystone of all religions, and of all social organisations. If *this* foundation is disturbed, your edifice threatens to fall; if you do not place *this* keystone in the pinnacle of your building, it cannot resist the ravages of time. A day will come—it may be in a far-off future—when you will acknowledge that the pure knowledge of God, such as is manifest in our doctrine, is the only anchor of safety against the uncurbed billows of incredulity and scepticism.

It was by deep and intuitive sentiment that the Jew of the middle ages was able to support all the miseries he had to endure. If he was obliged in some manner to pay imposts upon the air which he might breathe, he smiled with fierce disdain, and had more of pity than of hatred for his oppressors. Was not all he suffered for the honour and glory of the eternal and invisible God, whom he steadfastly regarded in his heart, according to the revealed will of whom he lived, and the sanctification and glorification of which were the objects of all his thoughts and of all his acts?

But we will draw the curtain upon the dark picture of the past, and direct our attention for a moment to a future generation. Oppression and intolerance are disappearing, step by step, if they have not entirely gone. In one place, while the present was still plunged in darkness, more cheerful images of the future already appeared, the day began to break, and the morning seemed at hand. More just ideas upon religion, human education, and the dignity of man, had spread over the land of Europe; the man, the brother, was recognised, in the partizan of another faith. Even as, in former times, paganism, after having attained its *apogee* in its exterior form, and when the only place consecrated to the worship of the invisible God, the temple of Jerusalem, was destroyed, lost the sinews of its life, and began to decline by degrees (which the talmudists ingeniously express by the words משחרב ביה״מ בטלה יחר של ע״ז; so the dart of religious hatred was at last blunted after eighteen centuries. And where it seemed to do more mischief there were instruments of another kind, which human passion seized in its place, and which without doubt often made deeper and more grievous wounds.

The Israelite no longer finds himself solitary and isolated, contemplating only the high bastions of his faith, seeing succour and safety only in the far-off horizon, but heaven seems to him to descend even to the earth, and to transform a doubtful future into a certain and near present. In a word, he sees himself anew among men; respected in consequence of his being human, and his heart overflows with love for humanity. He remembers that the sacred books of Judaism had first made known the high destiny of man, by saying: "Man was created in the image of God" (Gen. i. 27); that the ancient doctors of Judaism had taught, "This is the book of the generations of man" (Gen. v. 1); this is the fundamental principle of the divine doctrine, for it is said at the end of this verse, "In the likeness of God created he him." (Ber Rabba, chap. xxiv; see Jefe March, chap. ix.). "Man is loved, he was created in the likeness of God, and God loves him in a peculiar manner, because he has caused him to know his resemblance to himself" (Aboth iii. 18, and many analogous passages). As some unhappy ages had often almost caused forgetfulness of the eternal truth of these maxims, one acknowledges it again with so much the more happiness and enthusiasm, and as they are so compassionate and so profoundly civilising, they were displayed upon the side of the traditional and holy doctrine of God, as a victorious banner for the future of Judaism. That ardent love for religion, which despises even death for its sake, no longer found occasion to be called forth. The love remained, but it was no longer that sincere and enthusiatic love which, without hesitation and without reflection, and in the deepest sentiment of its truth, offers itself a sacrifice for the object loved. It was a rational love: one recognised the superiority of the paternal religion, and one was convinced that it would suffice for the exigences as well as the novelties of an advanced time.

But the more the light of reason illumined the blossoming fields of religion, the more prominent became the shadows thrown over them by the shrubs and mounds. A means was sought of causing their dark parts to disappear, of levelling the inequalities, but with no other intention than that of making religion itself shine with a far more vivid splendour.

(*To be continued*).

To the Editor of the Jewish Chronicle.

Sir,—Every one who only read of, much more those who witnessed, the affecting and impressive ceremony of the confirmation of the children at Manchester, by Dr. Schiller, will I think agree with me, that some such ritual should be engrafted on the present meagre ceremonial of the *Bar mettzwa* Sabbath.

I am induced to make these remarks by having been present in the Yarmouth Synagogue on Saturday last, when a lad attained his thirteenth year. The youth (a most intelligent lad), was of course called to the law as usual, and read a chapter of the portion of the week most admirably; but here ended the whole of the religious ceremony. No attempt is ever made on these most appropriate occasions, to impress on the minds of the newly inducted youths the immortal truths of our holy faith; the duties, both religious and moral, which it enjoins, and for the due observance of which from this day forth they become responsible and accountable beings.

There are materials enough among us to carry a consummation so devoutly to be prayed for; it requires but an energetic will to call it into life and action. Will that life and action be given by those whose duty it is to call them into active operation?

Yours respectfully, J. J.

FOREIGN INTELLIGENCE.

MECKLENBURG-SCHWERIN, *December*.—Dr. Meisel from Stettin, and Dr. Wiener from Hanover, delivered probationary sermons in the Synagogue at Schwerin, as candidates for the Rabbinical chair. The former gave satisfaction to the audience by adopting the principles enunciated from the pupils to those held by the congregation. On Dr. W.'s sermons the report is silent; neither does it speak favourably of Dr. Enoch and his proceedings.—*Allgemeine Zeitung des Judenthums.*

PARIS, *December*.—The "Society for promoting moral and religious Works," which has been lately established, offered a prize of 1,200 fr. for a work written on the theme, "The Morals of the Bible and the Talmud." The work must be written in French, and sent, post paid, not later than September, 1853, to the office of the Society (Rue Grange, Batelière, No. 1), accompanied by a sealed letter, containing the name of the writer and a device. Besides the Bible and the Talmud, Medrashim and moral sentences from the Talmud may be added. The work, to which the prize will be awarded, becomes the property of the Society.

The circumstances accompanying the decoration of the Grand Rabbi, Mons. Marx, of Bordeaux, with the legion of honour, makes that occurrence a matter of general importance. He had received an invitation to breakfast, and after breakfast the Prince President (now Emperor) handed the Grand Rabbi the Order of the Legion of Honour, in the presence of his cortège, the municipal officers, etc. In expressing his thanks for the distinction conferred upon him, the Grand Rabbi added, "this is again a confirmation of the principle of religious liberty, which your Highness has already promised us to maintain and defend." "You may rely on that," answered the Prince General d'Hautpoul, Grand Referendar of the Senate, who emphatically announced on this occasion, that the rights and liberties of the Jews shall never be infringed, in conformity with the principles of the age, and which are likewise those of the Prince; and moreover the Jews had shewn themselves worthy of these privileges. All the inhabitants of Bordeaux sympathised with the Grand Rabbi, and even the Cardinal Archbishop of Bordeaux paid a congratulatory visit to Mons. Marx.

The banking establishment of the eminent firm of Fould has sent to the committee of management of various charitable institutions—under the direction of the Jewish Consistory—five shares of the *Banque Mobilière,* which have realised the sum of 2,600 fr., for the benefit of the poor.—*Archives Israelites.*

WESTERN JEWISH GIRLS' FREE SCHOOL.—The Rev. Dr. Adler visited this institution last week, and expressed his satisfaction at the progress shewn by the pupils. Lady de Rothschild likewise visited the school on Wednesday last, and testified her approval of the management by leaving a liberal donation of ten pounds towards its funds, and gave two shillings to each of the children as a reward for their general good conduct. Mr. Joseph Joel, of Onslow-square, Brompton, has likewise generously presented each of the pupils with a serviceable dress of Coburg cloth.

PORTSMOUTH.—The Rev. A. B. Davis (late Master of the Hebrew Western School), was, on the 26th inst., unanimously elected minister and lecturer of this Congregation. The reverend gentleman is to enter on his duties on the 28th of Jan. next.

NORWICH, *Dec. 24th*.—CHRISTIAN LIBERALITY.—Our respected representative, Mr. Warren, has placed at the disposal of the Committee of our Synagogue the sum of £10, for distribution among the Jewish poor. This liberal donation was announced by a letter from Mr. Henry Tillett to our respected co-religionist, Mr. Joel Fox.

MISS ESTHER JACOBS' CONCERT.—On Wednesday evening this young lady was rewarded with an attendance that filled Sussex Hall. The audience were highly respectable; and the arrangements were so complete, that the concert terminated prior to eleven o'clock p.m. Miss Jacobs was in excellent voice, and was encored in the Serenade *Sweet Love, Arise,* and in the Duet *Sol fa,* with Herr Jonghmans. In *Come, and buy each Summer Flower,* Miss Jacobs was also greeted with an encore. On this occasion Miss Jacobs sang a MS. Ballad (*composed expressly for the occasion*), the words and music of which were very chaste, and we need not say was deliciously executed. Mrs. Alexander Newton was encored in her several songs, as also in Handel's *Let the Bright Seraphim,* with a *Trumpet obligato* by Mr. R. Ward. The Misses Brougham, Miss Lowe, and Herr Jonghmans, and Miss E. L. Hine, Mr. Leffler and Mr. G. Perren were also honored with encores. To sum up in a few words, we congratulate Miss Jacobs on the *musical treat* produced before the audience on Wednesday last; we are certain that it has given a character to her concerts, and hope that on this occasion the result has been commensurate with her expectations and deserts. In her chaste performance on the piano forte, Mdlle. St. Marc was also encored. Mr. Maurice Davies conducted with his usual acknowledged ability.

TO CORRESPONDENTS.

Manchester.—Notwithstanding "An Old Subscriber" loses his temper, and charges us with "*insolence*" in respect to our last notice, we can only repeat our "insolence," and refer him to the respected warden.

ERRATA.

After "Never," the first word in our leading article of last week, the word "before" was omitted.

The extract from the "Great Britain Times" should have been dated "1852," and not "1822," as erroneously printed in our last number.

Jews' and General Literary and Scientific Institution,

SUSSEX HALL, LEADENHALL-STREET.

LECTURES.

THURSDAY EVENING next, January 6th, 1853, at half-past 8 o'clock,
Mr. WALTER ROWTON, on COMIC LITERATURE.
Admission: Members' Friends, 6d.; Non-Members, 1s.

FRIDAY Evening next, January 7th, at 8 o'clock,
Mr. M. H. BRESSLAU, on Sketches from Jewish Domestic Life.
Admission Free, by Tickets to be had in the Library.
SUBSCRIPTION TO THE INSTITUTION 20*s.* AND 30*s.* PER ANNUM.

MORRIS S. OPPENHEIM, Secretary.

Jews' and General Literary and Scientific Institution,

SUSSEX HALL, LEADENHALL STREET.

A BALL, in celebration of the EIGHTH ANNIVERSARY of the Opening of this Institution, will take place at

WILLIS'S ROOMS, ST. JAMES'S,

ON THURSDAY, JANUARY 20TH, 1853.

STEWARDS.

President—NATHANIEL MONTEFIORE, Esq.
Vice-Presidents—I. L. MIERS, Esq.—LAWRENCE MYERS, Esq.—S. I. JOSEPH, Esq.
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John Sammell, Esq.
David Samuels, Esq.
Josiah Solomon, Esq.
Jacob Waley, Esq., M.A.

COOTE AND TINNEY'S BAND.—Mr. CORRIE, M.C.

Tickets, 10s. 6d. each, not transferable, may be procured of the Stewards, and of the Secretary at the Hall.

Dec. 20th, 1852. MORRIS S. OPPENHEIM, Secretary.

נוה צדק—Jews' Hospital, Mile End.

For the Support of the Aged, and for the Education and Employment of Youth.

THE Governors and Subscribers to this Institution are respectfully informed, that there are at present Vacancies for Five Boys and Two Girls as Inmates. Forms of application may be obtained from S. Solomon, the Secretary, 37, Duke-street, Aldgate.

At a General Court of the Governors and Subscribers to this Institution, held on the 30th December, 1851, it was resolved—

"That the doors of this Institution be thrown open to the poor of the various registered Jewish places of worship throughout Great Britain and Ireland."

חברת יד ביד
Hand-in-Hand Asylum,

22, *Jewry-street, Aldgate.*

For the Support of Aged and Decayed Tradesmen.

PATRON, THE REV. DR. N. M. ADLER.

THE FOURTH ANNIVERSARY in aid of the Funds of the above Institution, will take place at the White Hart Tavern, Bishopsgate-street, on Tuesday next, January 4th, 1853.

SAMPSON SAMUEL, Esq., in the Chair.

President.
ISRAEL ISAACS, Esq.

Vice-President.
JONAS JACOBS, Esq.

Treasurer.
MOSES LAZARUS, Esq.

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Isaac Lyon, Esq.
Morris S. Oppenheim, Esq.
Solomon Poole, Esq.
Solomon Salomo, Esq.
M. Van Praagh, Esq.
George Vile, Esq.

Dinner on Table at Six o'clock. Tickets 8s. each.

F. D. SOARES, Secretary.

REMOVAL.
Mrs. Leon's Commercial Boarding Establishment, Café, and Restaurant,

74, *Market-street, Manchester* (*Entrance, No.* 1, *Barnes-street*).

MRS. LEON begs respectfully to inform her numerous patrons and the public in general, that she has removed to the more central premises situated as above. In returning her sincere thanks for the very liberal support she has received for the last thirteen years, at 19, Blackfriars, it will be her earnest endeavour, by assiduity and attention to the comforts of Gentlemen who may honour her establishment, to deserve a continuance of their patronage.

The Room especially devoted to Commercial Gentlemen will be found replete with every convenience.

An ordinary daily at half-past one o'clock.

Jews' Free School, Bell-lane, Spitalfields.

For 600 Boys and 300 Girls.

President.
Sir ANTHONY DE ROTHSCHILD, Bart.

Vice-Presidents.
LAURENCE LEVY, Esq. | I. M. MONTEFIORE, Esq.

Treasurers.
ALFRED DAVIS, Esq. | S. L. DE SYMONS, Esq.

THE ANNIVERSARY DINNER, in aid of the Funds of this Institution, will take place early in February next. Gentlemen who will kindly consent to act as Stewards on the occasion, will please forward their names to the Secretary, Mr. S. Solomon, on or before the 14th of January.

Subscriptions and Donations will be thankfully received by—

S. L. DE SYMONS, Esq., Treasurer, 9, Cumberland-street, Portman-square.
ALFRED DAVIS, Esq., Treasurer, 60, Houndsditch.
S. SOLOMON, Secretary, 37, Duke-street, Aldgate.
I. SALOMONS, Collector, 26, Bury-street, St. Mary-Axe.

חברת גילת היולדות
Jewish Lying-In Charity.

For the supply of Bread, Meat, Coals, and Grocery, to Poor Married Jewish Females during their Accouchement.

Held at the Black Lion Tavern, Middlesex-street, Whitechapel.

ESTABLISHED APRIL, 1845.

PATRON, BARON LIONEL DE ROTHSCHILD, M.P.

The Directors cannot avoid expressing their grateful acknowledgments for the liberal patronage which has been accorded them in behalf of an institution which carries within itself such paramount claims on public sympathy. For who have more claims to the consideration of the philanthropist, than the distressed mother who has given birth to a human being, created "in the image and likeness of God." Perhaps, at the time of her travail, she is lying on a pallet of straw, strewn on the floor of a miserable garret, or still more wretched hovel, situated in an unhealthy court or alley, unfit for human habitation (and such cases *have* come under the cognizance of the Directors).

The Directors are happy to state, that, since the formation of the charity, they have been enabled to extend relief to no less than 600 cases (and since the introduction of the new regulations, in June last, to no less than 40); and that, in future, Six Poor Women will be relieved monthly, instead of Four, as hitherto. But as, unfortunately, the number of poor lying-in women applying for relief exceeds the number the funds can afford to assist, the Directors appeal, *earnestly appeal*, to a benevolent public to aid them, so that they may be enabled to extend the bounty of the Charity.

The Directors respectfully direct public attention to the Balance-sheet, advertised on the 3rd instant, which the great amount of good effected will be plainly seen; the greatest care being taken, likewise, to ascertain the condition and character of the applicants, so that none other than the deserving become partakers of its bounty.

Liberality, tempered with *prudence*, is their motto, and the Directors' utmost exertions will be used, not only to do justice to the donors and to the recipients, but also to show the latter that those whom Providence has placed above them in wealth and station are not unmindful of the sad condition of their poorer brethren and sisters in faith, having ever before them the words of Holy Writ—

אל-תמנע-טוב מבעליו בהיות לאל ידיך לעשות

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Prov. iii. 27.

Donations and Subscriptions will be thankfully received and duly acknowledged by Mr. I. L. Cowan, President, 13, Nassau-place, Commercial-road East; Mr. S. Abrahams, Vice-President, 110, Gravel-lane, Houndsditch; Mr. E. Isaacs, Treasurer, 15, Houndsditch; and at the "Jewish Chronicle" Office, 24, Houndsditch.

C. JOEL, Secretary.

The following Works are on Sale at the Jewish Chronicle Office, 24, Houndsditch.

Lexicons.

English and Hebrew Lexicon, by the late Michael Josephs, published at 21s.	0	6	0
Buxtorfii Lexicon Hebraicum et Chaldicum (second-hand)	0	5	0
Selig Newman's Hebrew and English and English and Hebrew Lexcon, 2 vols., published at 21s.	0	12	0
Parkhurst's Hebrew Lexicon	0	6	6

Works by the late Grace Aguilar.

The Women of Israel, 2 vols.	0	12	0
The Jewish Faith	0	9	0
Spirit of Judaism	0	2	6

Two Prize Essays on the Post-Biblical History of the Jews	0	5	0
The Conciliator of Manasseh Ben Israel, Translated from the Original Hebrew, 2 vols., published at 1*l* 11s. 6d. (the covers rather damaged)	0	12	0
New Translation of Genesis, with important Notes by Raphall, De Sola, and Lindenthall, published at 21s.	0	7	6
Myers' 1200 Questions and Answers on the Bible, published at 5s. 6d.	0	3	6
Rev. B. H. Ascher's Initiation of Youth, reduced to	0	1	6
Sebag's Hebrew Primer, an excellent work	0	2	0
Hebrew and English Daily Prayers, handsomely bound	0	8	0
Eighteen Treatises from the Mishna (Translated into English)	0	3	6
Benisch's Lectures on the Life and Writings of Maimonides, published at 2s. 6d.	0	1	6
Joshua and the Sun and Moon Philosophically Explained. By M. H. Simonson	0	1	0
Townley's Maimonides, published at 10s. 6d., important and scarce edition	0	5	6
Devotions of the Daughters of Israel, translated from the German, by M. H. Bresslau	0	1	6
מבשר טוב Harbinger of Good Tidings: an Address to the Jewish Nation, by Rabbi Judah Elkali	0	0	6
The Tabernacle and its Furniture, by Dr. Kitto. Imperial Quarto, with Plates, 12 inches by 10 inches, reduced to	0	4	6
Whiston's Josephus	0	5	0
Path of Good Men (bound)	0	3	6
Reuben De Symon: a Tale of Modern Judaism	0	0	6

Printed for the Proprietor, Joseph Mitchell, at the Printing Office, Circus Place, London Wall, by John Wertheimer, of No. 1, Circus Place, London Wall, and published by John Wesley, 54, Paternoster-row, and may be had at the Jewish Chronicle Office, 24, Houndsditch, in the City of London; also of G. Levi, 26, London Road, Liverpool; M. H. Simonson, 4, York-street, Ducie-bridge, Manchester; and M. Levy, 56, Coleshill-street, Birmingham.
Friday, December 31, 1582.

1853